

The fifth of November,

O R

POPIſH

The

and

{

REBELLS.

SCHISMATICALLS }

With their horrid Plots, fair Pretences, & bloody Practices, weighed one againſt another :

A N D

In Opposition unto both Two things aſſerted.

- 1 That the ſupream Authority of eſta bliſhing, reforming, and vindicating Religion is placea in the King.
- 2 That Religion is not to be eſta bliſhed or reform'd in blood.

1 CHRON. 22. 7, 8, 9, 10.

And David ſaid to Solomon, My Son, as for me, it was in my mind to build an houſe unto the name of the Lord my God. But the word of the Lord came to me, ſaying, thou haſt ſhed blood abundantly, and haſt made great wars, thou ſhalt not build an houſe unto my name, becauſe thou haſt ſhed much blood upon the earth in my ſight. Behold a ſon ſhal be born unto thee, who ſhal be a man of reſt, and I wil give him from all his enemies round about; for his name ſhal be Solomon, and I wil give peace and quietnes unto Iſrael in his daies. He ſhal build an houſe for my name.

1 KINGS 6. 7.

So there was neither hammer, nor axe, nor any toole of Iron heard in the houſe while it was in building.

O X F O R D,

Printed for H. Hall and W. Webb. 1644.

(1644)

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O R

The
and
P O P I S H
E S C H I S M A T I C A L L Y
R E B E L L S.

With their horrid Ploes, fair Pretences, & bloody
Practices, weighed one against another:

A N D

In Opposition unto both Two things asserted.

1 That the Supreme Authority of establishing, reforming, and
revising Religion is placed in the King.
2 That Religion is not to be established or reformed in blood.

1 CHRON. 22. 7, 8, 9, 10.

And David said to Solomon My Son as for me it was in my mind to build an house
unto the name of the Lord my God. But the word of the Lord came to me saying
Thou hast shed blood abundantly and hast made great wars: thou shalt not build an
house unto my name, because thou hast shed much blood upon the earth in my sight.
Behold a son shall be born unto thee who shall be a man of rest, and I will give him
rest from all his enemies round about: for his name shall be Solomon, and I will give
peace and quietness unto Israel in his days. He shall build an house for my name.

1 KINGS 6. 7.

So there was neither hammer, nor axe, nor any tool of iron heard in the house
while it was in building.

O X F O R D,

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(1644)

~~TO THE POPISH AND REBELL~~

To the Popish and Rebells
Schismaticall



Take the boldnesse for the present to put you both together, for I need not be at the charge of a severall glasse to represent you. If you will take the paines to look upon one anothers eyes, you may therein discover your own pictures. I know the comparison will be odious to you both, & you think that none but a blind man would father this resemblance. Herein you are like two women, equally famed for their deformity, yet cannot endure to be told, they are of the same complexion. Why should you be angry that I take notice of your reconciliation, when all the world (that runs not a tadding with you) see you shake hands together? I have read of waters that run unmixt in the same channel. What communion is grown betwixt you I know not: but your course speaks you both, to have drawn and drunk at the same fountain. Neither of you commits a wickednesse so lewd, or broaches an Error so grosse and palpable, but can & doth pretend an infallibility to warrant it. The

Oracles of holy men inspired were never uttered with more confidence and zeale, then your blasphemies against both God and King, and both of you by murdering such as are faithfull to their Church and Soveraigne, climb the ladder to your pretended martyrdom. You have divorced that couple, which the Son of God came from Heaven to knit together; and instead of Mercy & Truth, which were sweetly met together, instead of righteousness & peace which were wont most lovingly to kisse each other, your execrable practices have from time to time bin ready to betray us to those fatall meetings, wherein bloud toucheth bloud. Though you be together by the eares in other matters, you are together by the hearts in treason and rebellion; and your design is as good as that, which procured the atonement of Herod and Pontius Pilate. Since Lisymachus Nicanor did congratulate your offer of the right hand of fellowship in the treachery, how strangely have you (younger brethren) been encouraged? What a progresse have you made since you walkt by the staffe of his instructions? Me thinks the holy leagues are entred upon the Stage of England, to play those parts over here which they did in France in the time of the third Henry. The same designs are here

cloa-

cloathed with the same pretences. Their intent was (saith the Historian) to incroach upon the King, & to leave him nothing but a vain shadow of Royal authority, under the conduction and direction of their tyrannie, & to make their way to this devilish design, the fairer, they cast scandalous aspersions upon all the Kings actions, to render them odious and intolerable. And lest the smooth glasse of peace should represent things in their true proportions, & undeceive the people, the waters must be kept troubled to make them appeare (on the Kings part) crooked and distorted. The people are stirred up to oppose the Kings edicts of peace, and desires of accommodation. In the interim the Leaguers goe on pretending they were for God, for the honour and increase of Religion, the utter extirpation of Heresie, to preserve the estate and Crown of the King, and to maintain the rights & priviledges of the Subject; yet they swore obedience to the General appointed without, yea against the Kings commandement, and engaged their lives, honours, & estates to adhere unto him; and all that would not associate in this holy league, were persecuted as enemies to God, rebels to the state, & perturbators of the publike good. I beseech you what difference does the late Covenant bear, to distinguish it from that holy League? Are they
not

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not as much alike, as a bond is like an obligation: Do not therefore allow that in your selves, which you abhor in one another: but take notice from one anothers practices how pernicious and detestable those principles are, that your severall sides do build upon. His Holines can give no better dispensatio for murder or rebellion then John of Leyden: and what is treason in subjects that dissent in other matters from you, is a crime of the same complexion in your selves, though your Assembly of Divines joyne with the remnant of your Members to Vote it otherwise.

Therefore let me expostulate with you in the language of the Historian. What think you to do, O you [Covenanters and] Leaguers, for God, for the faith, for the King? You undertake Arms for God, who desires nothing but peace. You publish Rebellion, he commands obedience: you trouble the rest and quietnesse of a Christian King; God willet us to endure at the hand of a Prince although he be a Pagan: you doe it for God whose name you call upon, and deny the power, you do it for God who directs your actions, and knows your thoughts, you do it for God, that will confound all those that breed confusio among the people: you undertake wars for religion, and nothing hinders that more then wars: you fight for holines,

nes, and yet you authorize blasphemies, plant Atheisme, impiety, and despising of devotion in all places: you march under pretence of the Churches cause, and yet spoile the Clergie, and destroy the Churches; &c.

You say it is for the King, is it he, where are his Commissions? If for his service, where are his commandments? If for him, why do you it without him? If for his obedience, wherefore do you adhere to the head of that league & covenant, which is made against him? can you serve two Masters & be bound by one oath to two contraries? &c. Know you not that all bearing of Arms is treason without the Kings authority? That the Subject cannot make any league without the Prince? &c. Pardon me I beseech you (saith he) Nobles, Princes, Prelates, Lords & Gentlemen, if I tell you that this fortress which you build will be your overthrow, this fire you kinde will burne your selves, these knives you forge will be tempered in your owne installs, and that thereby you will leave neither of you selves nor your league, but a most pitfull & dangerous memory. In the mean while Protestants will grow famous for their loyalty unto every truth revealed in holy Scripture, that the very name will be amiable & had in veneration: and that Religion (no more shaken by the breath of factious

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spirits, then the rays of the Sun are diverted by the wind) shall stand immoveable, as a rock against every storme from what point soere it bloweth. And your selves, when you shall consider the patience, and constancie, and successe of this Church in bearing the sharp brunt of your malicious fury, when you shall with a more sad eye look up on her whom you have so often pierced, you will relent, I doubt not. But when you shall see her in bayes, triumphing over all her enemies, when you shall behold her drest again in her ancient attire of decencie and order, wanting nothing but the neglects and nakednesse that are on the one side, and the rags & superfluities that are on the other side amongst you, when you shall find her neither scandalous in the choice & quality, nor defective in the number and proportion of her externall rites and ornaments, I am perswaded you will lay aside those prejudices that kept you thus long from her communion, and with all alacrity cast your selves into her secure bosome and most dear embracements. But if you be either Jesuits or Anabaptists, I feare (though there be nothing else) your obstinacy will be a sufficient rub in the way to your conversion, which is the onely thing makes me doubt of it.

(2)
(1)
The fifth of NOVEMBER.

THIS Day is consecrated to the memory of a happy deliverance from a bloody horrible and odious act to God and men; a matter distastfull to me to remember, or speed in the to write of. (saith our Chronologer, that life of King James, it abhorres my very soule to fill my pen with inke, or to blot my paper with these black spots of darknesse. A stratagem invented by him, that blowes the bellows of destruction, fashioned in the forge of the bottomlesse pit. It was the Powder-Treason, a plot to blow up and destroy at once our gracious King of blessed memory, with his royall issue; the whole stock of Nobility, the glory of the Clergy, and the chiefe flower of the Commons. A designe so barbarous and devillish, that it was able to make the earth to tremble, and the heavens to looke black with horror and astonishment. But alas! whilst I should pursue the flying memory of this, I am surpris'd by another Powder-Treason, which presents and gives fixe upon me. A Treason so like the former, that had not the first bin crusht in the shell

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shell, and this latter nourisht to the growth of a great
gigantine stature, you might very well have imagined
them to be the issue of the same wombe; and however
you may call them sworne Brethren, without any dis-
paragement to your Judgements. They runne a great
way parallel, at last these get the start, by committing
actuell rebellion, and out-run them. They have both the
same *place*, the same *plot*, the same *plea*, for their execra-
ble treason. 1. The stage upon which this *Tragedy* was
to have been acted by the *Salt-peter* men of *Rome*, was
the House of *Parliament*. The designe was to blow up
that, and so it hath prov'd here. Our wishes for the as-
sembling of such a *Senate*, were rather passions then
prayers (as if omnipotency it selfe had had no other
way left to restore and secure our happinesse) and Al-
mighty God answered us (as it were) with another pas-
sion. He gave us a *Parliament*, as he did *Israel* a *King*,
in his anger: And under the influence of this anger
(which was more then enough to blast and blow up all
our hopes that way) some of that assembly abused His
Majesties grace and clemency, they provoked him to
anger too: He was driven out, and after him most and
the most eminent of the *Lords* and *Commons*, by which
meanes we are deprived of the present benefit of all
those acts of grace vouchsafed by our *Soveraigne*, and
that which should have beene our *Phisicke* (had all the
Ingredients beene tempered together,) is become our
payson. As the *place* is the same, so the *plot* is the same.
Their intent, when that irreligious atchievement had been
performed, was to surprize the remainder of the Kings issue,
to alter Religion and the Government, & invade the King-
dome

done by strangers. What aimes here hath beene at an alteration you all know. The standard of our *publike devotions* is taken downe; *Church-Government* voted downe; and it is asserted in print (by one that was sometimes an eminent man amongst them) that it was concluded, if the Lords were brought downe to the House of Commons, and the King made as lowe as a Lord, the worke were done. And if their Cannon at Edge-hill or Newbery had reached the King, and cut off the two Olive branched now about his Table, what would be done with the rest of the royall Issue, we may easily imagine. As for the *invasion of the Kingdom by strangers*, they have endeavoured and offered faire to make a purchase of it, having by Commissioners to that purpose bidden earnest and strooke hands with the Brethren of the Covenant for their advancing in upon us in a warlike manner. The plot is the same, the plea is the same too. Religion is made the stalking horse to Rebellion, by both Parties. The Jesuited and Anabaptized party rowe with the same Oares, saile by the same wind and compasse, though their coasts be as farre distant as *Amsterdam* from *Rome*. They justify their Treasons and King-killing, upon the same grounds and pretended authorities. They are like *Sampsons Foxes*, though their faces looke contrary wayes, they are coupled by the tails, where they carry those fire-brands that destroy both Church and State; and betweene them Christian Kings are crucified, as our Saviour was betweene two Theeves. The letter from *Dublin* of the third of *October* 1643. to a Member of the House of Commons telleth us what precedents the Rebels now in *England* made for

Sir Edward
Deering's
bookc.

those of the Romish party in Ireland, the words are these. There was a Fryar taken in the last expedition into Conneight, about whom was found a collection of all your votes, Ordinances and Declarations in England, very carefully perused and marked, with short marginal notes by him, and out of them a large manuscript, framed by himselfe and intituled, *An Apology of the Catholics of Ireland, or a Justification of their defensive arms for the preservation of their Religion, the maintenance of His Majesties rights and prerogatives, the naturall & just defence of their lives & estates, & the liberty of their country by the practise of the State of England, & the Judgment and authority of both Houses of Parliament in England.* In truth so unhappily penned, with so little variation of language, that but for the alterations of Ireland for England (sayes that letter to the Member of the House) and some great persons of this Kingdome in the places of some named by you, your owne Clerke would hardly know it from one of your owne Declarations. All that they do is for the good of the King and Kingdome. The King is trusted with the Forts, Magazines, Treasures & Offices for the good & safety of the people; if he doth not discharge this trust, but is advised by evil counsellors & persons they cannot confide in, 'tis their duty so see this trust discharged according to the condition and true intent therof, that they saw their Religion and Liberty in danger of extirpation, & therefore they had reason to put themselves into a posture of defence; that they are ready to lay down these defensive arms as soon as the great Officers of the Kingdom are put into such hands as they can confide in. Thus the Popish Rebels in Ireland fetch their Materials from these here in England and

and both *Babels* are built upon the same foundation, that hath been laid in the *Votes, Ordinances, and Declarations* of the pretended *Parliament*.

To returne to the *Fifth* of November, whence we have digressed; It was one of father *Parsons* maxims (which those old *Powder Traitors* built upon) that if any *Christian Prince* shall manifestly turn from the *Catholique Religion*, and desires or seeks to reclaim others, he presently falleth from all *Princely power & dignity*, & that before any *Judge* hath passed sentence upon him, & therupon his subjects are freed from all bond of *Oath of Allegiance*. That they may & ought (provided they have a competent strength) cast out such a man as an *Apostate, heretick, backslider and revolter* from the *Lord Jesus Christ*, and an *Enemy* to his owne *state and Common-wealth*. Nay they goe one step farther, if he favours or countenances an *Heretick* (put in a *Malignant* too, and that is any man they shall please to call so; for they will be accusers, and Judges to in their owne cause against their *Soveraigne*) he presently looseth his *Crown*, so the *King* is to be deposed, and the *Pope* immediately to present unto the *Kingdom* for whom the people are to fight upon paine of damnation. Out of which detestable conclusion (saith our Author) arose the first smooke of the *Gunpowder Treason*. And what is attributed to the *Pope* by the one side, the other with as great a freedome and confidence assume unto themselves, for evidence whereof we need referre you no farther, then their *Pamphlets and Actions*. The plea is the same. Lastly, the meanes which they use to advance their designe is the same too. For their zeale those prayed, prosper *Lord* their paines that labour in thy cause night and day. Let he-

Speed ubi summa.

Ibid.

151. *reliques vanish away like smock, let their memory perish with a crack, like the ruine and fall of a broken house. For ease of conscience, Garnett, Gerrard and Tomson, three Jesuits, gave it lawfull to kill innocent with innocent, rather then the service should quail. For plausibility of carriage at home, Catesby advised winter; the King might be solicited by petitions to repeal the penall statutes made against Catholicks, and to tolerate and range them among his other good Subjects. And to be plausible abroad, Owen was employed to allay the odiousnesse of the fact with forraign Princes, and to impute the treason unto others discontentments. They threw scandalous aspersions upon the face of His Majesty, & spread suppositious letters in the Kings name to their owne advantage. All which are as like the practices of our times, as if the braines now on worke had forged them, or those souls being transmitted into these bodies. But above all they are alike in their meanes of glueing and cementing their party together by Oathes, sealing up their soules to a faithfullnesse in their desperate conspiracy, and tying knots upon their conscience, least they might happily have relenting thoughts, and with too much ease upon a sad remorse slip thorow it. But herein they differ, that these transcend them in perjury; for the obligation of one single oath was to them an end of all strife: but amongst these, one protestation was not enough to extinguish or becalme their jealousies; their feares issuing from so extreame a guilt of conscience betray all those succours; that both reason and religion offer, and can admit of no security. If any question should be made about the place, these may challenge the right-hand-file, as out-stripping them in*
source

They imputed their treason to the puritans, who (to be quit) impute this Rebellion unto them.

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four or five particulars. 1. They were to act their execrable villany in a *Vault* of darknesse, as it were in the secret tyring-house, as if their hearts had still continued the command of a *reserve* of modesty: But these (as if they had made an order for the banishment of shame) play their *prize* upon the publike stage, in the view and to the reproach of *Christendome*. 2. The *leaven* of their malice had tainted but some few measures of meale: but these have spread their infection so farre, that a great part of two or three Kingdomes are *leavened*, and by this meanes the *Church* that bred and nourish them, is turned into an *Acheldema*. And as if all these were not a *continent* capacious enough for their bloody malice, they have poysoned the waters too with their Rebelloious practises, that if need be, they may staine the *Ocean* with blood, and make a *red-sea* of it for their passage to another *Canaan*. Lastly, though the *Complexion* of their hearts be equally *sanguine*, yet these have hands defiled in a deeper *dye* of blood. They did but *prime* the pan: these have given *fire* in the very face of Majesty. What those did but *designe*, these have put in execution. And if our hearts rise against such as have discovered but an intent to butcher our friends: how shall we containe our hand, from them that have actually spilt their innocent blood? Indeed the child of that first and monstrous conception, was come to the birth: But there was no strength to bring forth. Here (I confesse) is more strength, but it shall be no more, then may serve to lengthen the paines, and exasperate the sorrowes of their travaile. As that peece of the *Psalmist* might have beene *their History*: *Behold he travaileth with iniquity,*
and

(1792)

and hath conceived mischief, and brought forth falsehood (or a lye) he made a pit and digged it, and is fallen into the ditch which he made, Psal. 7. 14, 15. So may the next words be a Prophecie for these, Their mischief shall re-
turne upon their owne head, and their violent dealing shall
come downe upon their owne pate. That Cockatrice egge
which is hatched by themselves shall in the end prove
a serpent onely to themselves; and herein I doubt not
to be a true Prophet unlesse the sacriledge and pro-
phanenesse, the luxury and wantonnesse, the malice and
security, with the pride and other crying finnes of this
wretched Kingdome have provoked Almighty God to
marke us out for utter ruine and desolation.

I'll adde no more degrees to this odious, though
most suitable comparison: But addresse my selfe to the
maintenance of those two assertions, so directly oppo-
sed against them; the first whereof is this, That the su-
pream authority of establisshing, reforming, & vindicating
Religion is placed in the King. David having sheathed his
victorious sword, beethinks himselfe of Gods worship
and service; sorry to see the Arke of the Lord worse
quartered then himselfe; he resolves the building of an
House on purpose to lodge it in. Gods service is no
more circumscrib'd by place then his own essence, yet
it cannot be celebrated with that reverence, decency,
and solemnity under hedges, as in a Temple. A Tem-
ple therefore must be erected, and that so famous and
magnificent, that it may be in some sort suitable to his
Majesty, who is to be adored in it. And who so fir-
st bring the first stone to this holy pyle as Gods Anointed
The Philosopher observed that the King ought to be

2 Sam. 7. v. 1.

2 Psal. 132. 2.

3, 4, 5.

1 Chron. 22. 7.

and cap. 29. 1.

Politie. 3. 11.

the Governour of things appertai-
ning unto divine worship, & the reverend *Prelates* in the
Councell of *Ephesus* addresse themselves unto the *Em-
perour* in the language of a supplication to that purpose:
*Supplicamus vestrae Majestati ut fidem immutam custodiri
sanciatis.* When God was about to build the *Tabernacle*
(for his worship to be performed in) the *Model* was not
of the peoples tancying (their blind zeale suffered to
run a whoring, never brought forth better Religion,
that I can read of, then *Calfe-worship*) The patterne is
not to be expected from the people, nor given to them,
no, nor yet to *Aaron*, to the *Priest*, 'tis given unto *Moses*
the supreme *Magistrate*, *Exod. 25. 9.* So when God was
pleased to fix his worship, the patterne of the *Temple*
(that he will be honour'd in) is given to *David*, to the
King, *1 Chron. 28. 17. 19.* Neither is the King a meere
doore keeper in the House of God: He is *Custos utriusq;
Tabulae*, the whole matter and manner of that worship
is committed to his trust, as well as the place wherein
'tis to be celebrated. God hath committed the *Bible* un-
to his custody, not finding a safer place then the crown
to lodge it in. The two Tables are deposited in the
hands of *Moses*, and he is to take care, that the *Priests* im-
part them unto the people, and ever since, *Defensor Fi-
dei*, Defender of the Faith, hath been a Title due unto
all religious Princes. To this end the *Testimony*, the
book of the Law, was wont to be delivered to them at
their *Coronation*. *Deut. 17. 18. 19. 20. 2. Chron. 23. 11.* It
is the peculiar *Elogie* of good Kings, in holy Scripture,
to have demolished the high places; and destroyed the
Idols

*Exod. 32. 1. 4.
Ps. 106. 19. 20.
A. ud omnes
Gentes, quae vis
administratio
solennes erat sa-
cerdotem, au-
ritas tamen su-
ma sancienda,
reformanda,
vindicauda ve-
ligionis, semper
erat penes Ma-
gistratum. Ri-
ges Israelitici
& Christiani
idem jus sibi ve-
dicarunt. Deter-
quest. 19,
Exod. 31. 18.
& cap. 34. 32:
34.*

*1. King 15. 11.
12.
2. Kin. 18. 4. &
ca. 23. 4. 5.*

cont. liter. Pe-
tilian. l. 2. c. 92.
Exod. 29. 4. 5.

2. King. 10. 24.
1. King 12. 18.

Ne simulacra
quidem falso
Deorum, quæ
publice ex-
tabant,
dejecta unquam
legimus, nisi
iussu, aut populi
in libera Repub.
aut Regum cum
regnabantur.
Grot. de Iure
bell. lib. 1. c. 4.
pag. 6.

Idols, the perpetuall brand of evill ones, not to have de-
molisht, not to have destroyed them. Tis a duty so pe-
culiar to the royall calling to survey, settle and reforme
the *Church*, that the people (though never so zealous &
religious) can have no *Authority* to that effect with-
out it. The people were never yet allowed to bee their
own *Carvers* in a Reformation. *Auferenda idola non po-
test quisquam jubere privatus*, saies S. *Austin*. Thou shalt
not make to thy selfe any graven Image: Thou shalt not
bow downe to them nor worship them, is a binding law
unto all *Israel*: but to destroy *Baal* out of *Israel*, is an im-
ployment assigned over by *God* himselfe unto the King
of *Israel*. 2. *Kings* 10. 28. Fourescore arm'd with the au-
thoritie of *Iehu*, of the King, are enabled to root out
Baal and all his worshippers, which seven thousand,
that had not bowed their knees to *Baal*, are not allowed
to doe. For a private man to have broken the brazen
Serpent, against *Authoritie*, had not been much better
then if he had worship'd it; for who hath required this
at their hands? The people of *God* are often taxed for
worshipping the *golden Calves* upon the example and
command of Idolatrous Kings: but no *Prophet* ever re-
prehends them (though they doe for every neglect of
duty in them) for not taking away of *Idolatrie* by force
of *Armes*, whether the King would or not. *God* chal-
lengeth other duties from the hands of the people, du-
ties of a more private nature, & is very well contented,
where he findes them. They must hold fast the possession
of their faith without wavering. Heb. 10. 23. & keep them-
selves from Idols, 1. Iohn. 5. 21. and sigh and mourne for
the corruptions

*corruptions of the Church, Ezek. 9. 4. and submit themselves under the utmost penalty that authoritie inflicteth, rather then betray the truth of their Religion. So the three children did, Dan. 3. 18. so the whole race of primitive Christians did under Idolatrous & bloody Emperours. This is the resistance we are to make with the losse of our owne blood, not to the shedding of others, Heb 12. 4. This is the only guard the Christian stands upon, this is the best and most offensive posture hee puts himselfe into for the defence of his Religion against that Authoritie that is set over him. Defendenda religio est à privatis omnibus, non occidendo, sed moriendo; non se vitia, sed patientiâ; non scelere, sed fide; saith Lactantius. He that is such a Defender of the faith, such a Christian Souldier is listed in the noble Army of Martyrs: He is of Christs owne red Regiment, nay of his Lieut-guard, and shall have more advance money then the rest of common Suldiers under his sacred banner. Tis the highest favour God can vouchsafe his dearest children to draw them out and command them upon his forlorne hope for the service of his Church. Hereby God does them the honour to get the commendations for their faith, and fortitude, & Christian resolution. By this meanes he lets the world see how well they are arm'd and trained up in grace and vertue, and that they are good markes men, and good fire-men: that they ayme directly at heaven, and are fervently zealous of his glory. This is not a common benefit, but a peculiar favour. So the Apostle to the Philip-
*plans, Unto you it is given (not to every one) in the behalfe of Christ, not onely to beleeve on him, but also to suffer for his sake**

Gal. 6. 17.

* So the King
is stiled.
Rom. 13. 4.

2. Sam. 6. 6. 7.
1. Chro. 13. 9.
10.

sake. Philp. 1. 29. The sharper the fight, the more glorious is the Triumph. The more wounds, the more Baies. Those *markes of the Lord Iesus that we carry* unto heaven *in our bodies* with us, will be our tokens, our evidences vnto a richer crowne of glory. These are the duties which God hath allotted unto private Christians, and expects no other from them: But if any one, or a combination a knot of them out of preposterous zeal, or out of an impertinent, troublesome, and odious officiousnesse take upon them to doe that which God hath committed to the oversight and Managery of his own immediate * *Minister*, they must be admonisht to ply their own Oares: So *S. Paul* to his *busie bodies*, 1. *Thef. 4. 11.* *We beseech you, brethren, that yee study to be quiet, and to doe your own businesse.* If the staggering of the *Arke* of Gods worship should *ominate* the fall of it, yet the people can pretend to no *calling* from God, neither can their own hands subscribe them a legall *Commission*, to support it. Tis enough if their zeale can keep warme their own bosomes. Tis not expected they should be kindled into such a flame as should burne up all the corruptions of the Church. They would burne up wheat with chaffe, and good graine with tares for want of skill to distinguish them. 'Tis well if they have *salt* enough in themselves to preserve themselves from being tainted. 'Tis well they have a *Broome* for their own use, and will take the paines to sweep before their own doores: but let them not sweep up their filth (as the manner of some is) and conceale it in private corners, nor cast their dirt and myre into the *Kings* high way to defile and annoy

noy others. Should they attempt a *Reformation* against law, the remedie would prove worse to *Church & Common wealth*, then the disease; for those that thinke it a more safe and wholsome lodging to abide under the shadow of *Authority*, would assuredly oppose as well their *Novelties*, as *usurpation*, and so their blood might be mingled with their foolish, because unwarrantable sacrifices. Should they goe about to breake downe all the banks of *Government*, and force open the doores of the Church to let in some of their *Water* to wash it, whether it be the *Holy water* of *Rome*, or the sanctified *Jordan* of the *Anabaptists*; This water would quickly be turned into blood, which would bee a meanes to prophane and defile, and pollute the *Sanctuary*, more then cleanse it. And thus we are entred upon the second point *viz.* That religion is not to be establisht or reformed in blood.

Dauids purpose of building *God* a Temple received an approbation from the Prophet *Nathan*, and was refreshed with a promise *Gods* blessing & assistance. 2 Sam. 7. 3. *God* laies aside the consideration of his own immensity, and takes delight in that small modell which was projected in the heart of his *Anointed*. Forasmuch (saith he) as it was in thine heart to build an House for my Name, thou didst well in that it was in thine heart. 2 Chron. 6. 8. Notwithstanding thou shalt not build the House, vers. 9. *God* serves him with a *Supersedeas*, or gives him a *Quietus est*, to discharge him of this businesse. He delights to dwell with him in that Temple, which *David* had consecrated in his own bosome for him: but he rather confines his

Note that *Nathan* was deceived, for the spirit of propheticie was not upon him at that time.

2. Sam. 7. 4.

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own worship to a wandering *Tabernacle*, then allows *David's* hand in the building of the *Temple*. The Reason that *David* himselfe avoucheth, if you please to examine it, you shall finde, 1. *Chron.* 22. 7, 8, 9, 10. *David* was a man of *warre*, though hee fought none but the *Lords* battailes. He was a man of *blood*, though he spilt very little but what was tainted and corrupted. *God* will not have those hands engaged in the building of his *holy* place, which have been once engaged in *blood*, though those engagements were just and of his owne warranting. The worke is reserved for *Solomon*, for a King of *peace*. *ibid*. Indeed besides *Doctrine* and *Discipline* in the *Church*, besides preaching, exhortation, reproofe, castigation by spirituall censures, the proper duties of the *Priestly* function; there is a necessitie, a conveniencie at least, of a *Coercive* power in the *Magistrate* to put the shackles of feare and terrour upon insolent and lewd men to restraine them. If *Religion* would be allowed any externall forme at all, shee would never be suffered to goe without a scratcht face: *Schismes*, and *Sects*, and *Heresies* would undermine, & invade, and corrupt the *Church*: Sinne would encroach upon holinesse: prophanenesse would assault and justle our piety, and blasphemie would put affronts upon *God* himselfe, if one arm'd with the power of the sword did not awe men, (if not into a positive respect) at least into an inoffensive silence. But for the establishing of the *Church*, for the propagation of the *faith*, for the reformation of *Religion* by force of *Armes*, by blood and violence, there is not the least title in the holy *Gospel* to be alleaged by way

*Avita Religio-
nis (etiam) vi-
ctis nisi persua-
sis non eripere
indultum est.*

Grot. de jure

Belli. l. 3. c. 15.

& 11. At si fal-

sa apud victos

Religio, ne vera

opprimatur, re-

cte curabit vi-

ctor quod Con-

stantinus fecit

ibid.

Idem in Epist.

Dedic. ejuldem

operis laudat

Ludovici 13.

Clementiam in

hæc verba, Nec

vim adfers ani-

mis circa divi-

na diversum a

te sentientibus.

way of justification. There are some in the world, that thinke to destroy the men is the best way to confute & remove their errours: But we know tis no *Soveraigne Antidote*, that cannot expell the poyson without the ruine of the body. The *holy Ghost* hath denounced a Woe Habac. 2. 12. against him that builds a *Towne* with blood, and will God have his own *House* built so? If you bath the floore of the Chrch in *blood*, you can pave it with no stone so faire and firme; but the voice of that *blood* will breake through and be heard in heaven. If you paint the windowes of Gods Church with the blood of your brethren, they will not introduce more light, but more darknesse and horrore. That grand reformation of our *Saviour* was not brought in by the sword, nor against the authoritie of the supreme Magistrate. Hee conquered the world by his preaching, and by his passion, and esta blisht his own *Throne* in the hearts of his *Disciples*, so as it made the *Throne* of *Cesar* stand the surer. The holy Ghost distinguishes our Saviours conquest over *Sinne*, *Satan*, and the *World*, from all other kind of conquests. Every battaile of the Warriour is with confused noise, and with garments rolled in blood: but this (of Christ) shall bee with burning and full of fire. *Isay. 9. 5.* with the spirit of his mouth, and the brightnesse of his life and doctrine. And verse 4. *Thou hast broken the yoke of his burden, and the staffe of his shoulder, and the rod of his oppressour as in the day of Midian.* Now if you look into the seventh of *Judges*, you shall finde the conquest strangely gained in that day of *Midian*, not with swords and speares, but with *Trumpets of Rammes hornes, and empty pitchers with Lamps*

Lamps in their pitchers. If our adversaries will addresse themselves into a Christian course, let them not extinguish the Priests *Lamps* that were wont to be trimmed with the purest oyle. Let them not banish, nor imprison the more eminent of our *burning* and *shining lights*, and so by their absence create a darknesse on purpose, that the blinking *linkes* of their *Levites* might be seen to shine in it. Let us have the libertie to make our *Trumpets* sound, and let that sound have an equall-hearing: if they can this way accomplish it, we shall not envy them this advantage of their *Rammes hornes* and *empty Pitchers*, let them gaine as many *Profelytes* as they can to their lewd and groundlesse *Reformation*. But to goe about to make men full of *humilitie*, *meeknesse*, *gentlenesse*, *patience*, *obedience*, *brotherly kindnesse*, *charity*, *righteousnesse*, *peace* and *joy in the holy Ghost* (and these are those *Evangelicall* ingredients that make up the constitution of a good *Christian*) to attempt to make men such by fire and sword, is an experiment too apparently preposterous to be successfull, unlesse we think Christians may be made by an *Antiperistasis*. *Are you come out, as against a theife, with swords and staves to take me?* (saith our Saviour) *I taught daily in the Temple, and ye took me not.* Hee that is not taken with *Christ*, nor hath a will to take him *teaching* in his holy *Temple*; if he comes to gaine him by the sword, the close of his designe will be *Christs shame*, & his *crucifixion*, and he hath no warrant to apprehend *Christ* in such a manner, but what is sealed by the *power of darknesse*. The barbarous crueltie which the *Spaniards* exercised upon the poore *Indians* was so far from working

Mat. 26. 55.

Luk. 22. 53.

king their *conversion*, that it provoked them to blaspheme the God of *Christians*, that would suffer himselfe to be adored by creatures so mercilesse and bloody, that they seeme to be meere strangers to humanity, Religion can never be fruitfull in that soyle that is tainted and overflowed with rivers and streames of blood. A sound faith can never be begotten by the sense of feeling, when the stripes and prints of the nailes are made upon our own bodies. The flaming sword was not put into *Paradise* to be an *Allective*, an allurement unto the tree of life, 'Tis onely the outward man, not the conscience, that is wrought upon by compulsion. so that violence may be a meanes to advance *Hypocrisie*, but can bring no advantage unto pure Religion. *Apillyon* and *Abaddon*, (a destroyer) are not Christian names, but *Anti-christian*. And how muche are they worse then *Jewes*, that put all the innocent blood which they pretend they have shed for the *Cause* of Christ, into the treasury of their *merits*, whereas the *Jewes* thought it not lawfull to put the *price* of blood into their *Treasury*. To conclude this point let *Mahomets* Religion be a *vine* that thrives best, and brings forth most grapes, when 'tis watred with the blood of those that thinke her clusters bitter. Let *Iesuits* draw so much innocent blood from their fellow Christians, as may swell into a *River*, and then let them lay the bridge of Religion over it to transport such as are *reconcil'd* (against their wills) to the Church of *Rome*. Let *Anabaptists* persue the same tracke of blood to hunt after preferment for their religious *Cause*. But

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we have not so learned Christ. This is away to winn
Converts to the Church, that true Protestants never
yet travailed in. We are not ashamed to professe
with the *Apasle*. That the weapons of our warfare are
not carnall, but (yet) mighty through God to the pulling
downe of strong holdes, casting downe imaginations; and
every high thing that, exalteth it selfe against the know-
ledge of God; and bringing into captivitie every thought
to the obedience of Christ. 2. Cor. 10. 4. 5. The Church
hath no sword committed to her but that of the
Spirit, and there is no other way chalked out for her
to travell by unto Heaven, but Obedience, Patience,
Meeknesse, even under the sharpest persecution, And
as many as walk according to this Rule, peace be on them,
and mercy, and upon the Israel of God.

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But after procuring for their religious Gays; But
Let us not pursue the same track of blood to
convert (against their wills) to the Church of Rome.
Wedge of Religion over it to transport such as are
as may swell into a River, and then let them lay the
much innocent blood from their fellow Christians,
higher per clusters bitter. Let us again draw to
grapes, when it is watered with the blood of those that
be a wine that thrives best, and brings forth most
(iv). To conclude this point let Mahomet's Religion
not fail to purchase its blood into their